ॐ

1st July 1946

Beloved Siva-Narayan,

A doctor thinks that the Advocate is very happy. The Advocate thinks that a business man is more happy. The business man thinks that the Judge is more happy. The Judge thinks that the Professor is more happy.

This is an illusion. This is a trick of the mind. Verily no one is really happy in this world. Real happiness can be had in one's own Atma alone. Therefore attain Self-realisation and be ever happy.

Sivananda.

JULY, 1946.

Serve
Love
Meditate
Realise

Vol. VIII No. 7

ANNAS FIVE

DIVINE LIFE SOCIETY, RIKHIKESH.

FOUNDER'S BIRTHDAY CELEBRATIONS.

The 60th Birthday of Sri Swami Sivanandaji Saraswati, Founder-President of the Divine Life Society falls due on Sunday the 8th September 1946.

This auspicious day of joy will be celebrated befittingly at Sivanandashram Ananda Kutir, headquarters of the Divine Life Society by the inmate workers, devotees and attending members and visitors. The day will start with Mahamantra Kirtan and common meditation and japa, followed by Prabhati Pheri at dawn. At 9 a m. a Havan for the long life and health of Sri Swamiji and the welfare of the whole world will be peformed Circumstances permitting Mahatmas, Sadhus and poor-feeding will be arranged at mid-day. The afternoon programme of Kirtan, Bhajan and lectures on the life, teachings and mission of Sri Swamiji will be concluded with Ganga Pooja and a grand illumination of Sri Viswanath Mandir. A magic lantern show of spiritual subjects will be held at night.

Monday, the 9th September, 1946, will be observed as a model day of continuous spiritual sadhana on the lines laid down by Sri Swamiji Maharaj. An ideal Dinacharya will be followed by the entire gathering of devotees.

We cordially invite all members, devotees and other admirers to attend the auspicious function. Intending visitors may kindly intimate to us on or before the 15th August about their proposed arrival so that accommodation may be arranged.

All Branches and individual members are requested to observe the occasion by doing plenty of Japa, meditation, feeding Mahatmas and poor, conducting Akhanda Kirtan for 24 hours, one week or as much as possible, arranging for lectures on the life and mission of Sri Swamiji Maharaj, spreading the ideals of the Society, etc

We gladly welcome all loving contributions towards making the celebrations a thorough success. Communications may be addressed to :

The Secretary,
Divine Life Society,
Ananda Kutir,
Rikhikesh (Himalayas)

PROGRAMME

8. 9. 46.

4 to 6 a. m. Common prayers, Japa and meditation.
6 to 7 a. m. Prabhati Pheri.
8 to 11 a. m. Havan for world welfare and special pooja at Mandir.
4 to 7 p. m. Discourses and speeches on the life, the mission and the teachings of Swamiji Maharaj.
7 to 8 p. m. Ganga Arati and illumination.
8 to 9 p. m. Magic Lantern show.

9. 9. 46.

4 to 6 a. m. Common prayers, japa and meditation.
7 to 8 a. m. Yoga Asans, Pranayam and Suryanamaskar.
8 30 to 9 a.m. Japa on Ganges Bank.
9 to 10 a. m. Gita Swadhyaya and Vishnu Sahasranam.
10 to 11 a. m. Worship at Madir,
1 to 3 p. m. Kashta Mowna.
3 to 4 p. m. Mantra writing.
4 to 5 p m. Nishkamya Seva.
5 to 7 p. m. Akhand Kirtan.
8 to 12 p. m. Spiritual dialogue, Bhajan and Kirtan.

Feeding of Mahatmas and poor will be arranged on a grand scale between 11 a.m. and 1 p. m. on 8th September 1946 if circumstances permit.

SUBSCRIPTION

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Vol. VIII No. 7

JULY 1946

THE Divine Life

CAUSE OF THE UNIVERSE

(Swami Sivananda)

Brahman's creatorship of the world has been established in Brahma Sutras first section of the second chapter on the authority of the scriptures supported by logic. All arguments against Brahman being the cause of the universe have been refuted.

In the second section the Sutrakara or the framer of the Sutras examines the theories of creation advanced by other schools of thought in vogue in his time. All the doctrines of the other schools are taken up for refutation through reasoning alone without reference to the authority of the Vedas. Here he refutes by reasoning the matter theory or the Pradhana theory of the Sankhya philosophy, the Atom theory of the Vaisesika philosophy, the momentary and the nihilistic view of the Budhists, the Jain theory of simultaneous existence and non-existence, the Pasupata theory of co-ordinate duality and the theory of energy unaided by Intelligence.

It has been shown in the last Sutra of the first section of the second chapter that Brahman is endowed with all the attributes through Maya, such as omnipotence, omniscience, etc. for equipping Him to be the cause of the world.

Now in section II the question is taken up whether the Pradhana of the Sankhya philosophy can satisfy all those conditions.

Topic (Adhikarana) 1 : Rachananupapattadhikaranam.

(Sutras 1-10)

(Refutation of the Sankhyan theory of the Pradhana as the cause of the world.)

II.2.1.

रचनानुपपत्तेश्च नानुमानम् ।

Rachanaanupapattescha Naanumaanam.

Rachnana: construction, the design in creation. Anupapatteh: on account of the impossibility. Cha: and. Na: not. Anumaanam: that which is inferred, what is arrived at by inference, i. e. the Pradhana of the Sankhyas.

That which is inferred (by the Sankhyas, viz. the Pradhana) cannot be the cause (of the world) because (in that case it is) not possible to account for the) design or orderly arrangement (found in the creation).

Notes and Commentary.

An argument is brought forward to the effect that the Pradhana of the Sankhyas is not the cause of the world.

The main object of the Vedanta Sutras is to show the purpose of the revelation of truth in the Vedas. They aim also at refuting the wrong doctrines in the other systems of philosophy. In the previous portion the doctrine of the Sankhyas has been refuted here and there on the authority of the scriptures. Sutras 1-10 refute it through logical reason.

Pradhana or blind matter is inert. It is an insentient entity. It does not possess the intelligence that is needed for creating such a multifarious, elaborate, wonderful, orderly, methodical and well-designed universe as this. It cannot bring into being the manifold orderliness of the cosmos. No one has ever seen a beautiful palace constructed by the fortuitous coming together of bricks, mortar,

etc. without the active co-operation of intelligent agents like architects, masons and the rest. Hence Pradhana cannot be the cause of this world.

Clay cannot change itself into a pot.

The reasoning that Pradhana is the cause of the world because it has in it pleasure, pain, dullness, which are found in the world is not valid, because it is not possible for an insentient entity to create the wonderful, orderly universe. Moreover, how do you say that pleasure and pain and dullness are found in the outside world? The external objects are a factor in pleasure and pain which are internal experiences. Moreover, there can be pleasure and pain even irrespective of the external objects. How can you ascribe them to an insentient entity (Achetana)?

Physical objects like flowers, fruits, etc. no doubt have the presence in them of the quality of producing pleasure. But the feeling of pleasure is altogether an internal feeling. We cannot say that flowers and fruits have the nature of pleasure in them, though they excite pleasure in man. Pleasure is altogether an attribute of the soul and not of matter or Pradhana. Hence matter or Pradhana cannot be said to have the quality of pleasure, etc.

II.2.2,

प्रवृतेश्च

Pravrittescha.

Pravriteeh: because of the ativity, of a tendency; Cha: and. (It has the force of 'only' here,)

And on account of the (impossibility of activity.

Notes and Commentary.

This is an argument in support of Sutra 1. Pradhana (blind matter) cannot be the cause of the world, because it is also impossible for it to have an inclination for creation.

How does Pradhana in a state of equilibrium of its three gunas become dynamic and creative? It cannot disturb its own equipoise. The desire or tendency to create cannot be ascribed to the inert Pradhana. The inert chariot cannot move by itself. It is only the intelligent charioteer who moves the chariot by directing the movements of the horse. Mud by itself is never seen to create a jar without the agency of an intelligent potter. From what is seen we determine what is not seen. We proceed from the known to the unknown. How then do you prove that Pradhana which is insentient is self-moving? Hence the inert Pradhana cannot be the cause of the universe, because the activity that is necessary for the creation of the universe would be impossible in that case. There must be a directive intelligent Being or Entity for that purpose.

The activity must be attributed to the directive Intelligence rather than to the inert matter or Pradhana. That which sets Pradhana or matter in motion is the real agent. Every activity is seen as the result of an intelligent agent Inert matter Pradhana therefore has no agency. Matter or Pradhana has no self-initiated activity of its own.

The objector may say 'I do not see Chetana (Soul) active and that I see only the activity of the body.' We reply that there is no activity without the Soul.

He may again say that the Soul, being pure consciousness, cannot have activity. We reply that the Soul can induce activity, though not self-active. Just as a lodestone or magnet though unmoving can make iron move. A material object though fixed causes activity in our senses.

The objector may again say that as the Soul is one and infinite, there is no possibility of causation of activity. We reply that it causes activity in the names and forms created by Maya owing to Avidya.

Hence motion can be reconciled with the doctrine of an intelligent First cause but not with the doctrine of a non-intelligent First cause (Pradhana of the Sankhyas).

II. 2. 3.

पयोम्बुवच्चेत्, तत्राऽपि ।

Payombuvacchet, Tatraapi.

Payombuvat: Like milk and water. Chet: if. Tatra: there, in those cases. Api: even, also.

(Paya: milk. Ambuvat: like water.)

Notes and Commentary.

If it be said (that the Pradhana moves or spontaneously modifies herself into the various products) like milk or water (without the guidance of any intelligence), (we reply that) there also (it is due to intelligence).

The argument in support of Sutra 1 is continued.

If the objector says that there could be self-activity of nature as in milk or water we reply that even then there is the operation of an intelligent agent.

The Sankhya says that the inert Pradhana may become active of its own accord and undergo modification into intellect, egoism, mind, Tanmatra, etc., just as water flows in rivers spontaneously, rain from the clouds or milk from the udder to the calf.

This is refuted by the latter part of Sutra 'Tatra Api,' even there. Even the flowing of water or milk is directed by the intelligence of the Supreme Lord. This we infer from the example of chariot, etc. We may not see the intelligent driver of the chariot but we infer his existence from the motion of the car.

The scriptures also say, "He who dwells in the water, and within the water, who rules the water from within" (Brih. up. III. 7·1). "By the command of that Akshara, Gargi! some rivers flow to the east" (Brih. Up. III. 8. 9) Everything in this world is directed by the Lord.

Further the cow is an intelligent creature. She loves her calf, and makes her milk flow by her wish. The milk is in addition drawn forth by the sucking of the calf. The flow of water depends on the sloping downward of the earth.

II. 2. 4.

व्यतिरेकानवस्थितेश्चानपेक्षत्वात् ।

Vyatirekaanavasthiteschaanapekshatwaat.

Vyatirekaanavasthiteh: There being no external agency besides it. Cha: and, also.

Anapekshatwaat: because it is not dependent.

(Vyatireka: an external agent Anavasthiteh: from non-existence, as it does not exist.)

And because (the Pradhana) is not dependent (on anything), their being no external agent besides it (it cannot be active).

Notes and Commentary.

The argument in support of Sutra 1 is continued.

According to the Sankhyas there is no external agent to urge Pradhana into activity, or restraint from activity. Their Purusha is different, neither moves to, nor restrains from, action. He is not an agent. He is unresponsive to the first stimulus for starting the process of creation. Hence there is no agency to disturb the primordial equilibrium. Therefore, the Pradhana of the Sankhyas cannot be the first cause of the world.

The state in which the three gunas are in a state of equipoise is called Pradhana, by the Sankhyas. According to the Sankhyas no controlling sentient power operates on the Pradhana. Purusha is static and quiescent. Therefore Pradhana may evolve in one way now and in another way afterwards or may not evolve at all, as it is not controlled by any directing and ruling Intelligence. But the Supreme Lord is omniscient and omnipotent. He has perfect control over Maya. He can create as he pleases.

The Pradhana of the Sankhyas is inert, so it cannot of itself start to be active; or when it is set in motion it can hardly stop to be active of itself. Hence the Sankhyas cannot explain creation and dissolution when there is no directing or ruling Intelligence. All other principles are only effects of the Pradhana. Therefore, they cannot exercise any influence on it. Hence, theory of the Sankhyas is self-contradictory.

II. 2. 5.

अन्यत्राभावाच्च न तृणादिवत् ।

Anyatraabhavaachcha Na Trinadivat.

Anyatra: elsewhere, in the other case, elsewhere than in cows. Abhaavaat: because of the absence. Cha: and, also. Na: not. Trinaadivat: like the grass, etc.

And (it can) not (be said that the Pradhana modifies itself spontaneously) like grass, etc. (which turn into milk), because of its absence elsewhere (than in the female animals).

Notes and Commentary.

The argument in support of Sutra 1 is continued.

The word 'cha'-and, has the force of 'only'.

The objector says that as grass becomes milk, so Pradhana may evolve into the world. But does grass become milk of its own power? No. If so, try to produce milk from grass. A cow alone converts grass into milk. Does a bull do so?

The spontaneous modification of the Pradhana is not possible Grass is not

changed into milk spontaneously. It is converted into milk only when eaten by cows but not by the bulls. Here also it is the will of the Supreme Lord that brings about the change, not because the cow has eaten it. The illustration or analogy is useless. It cannot stand. The argument of the Sankhyas is not sound. Hence the Pradhana's undergoing modification of itself cannot be accepted. The spontaneous modification of the Pradhana cannot be proved from the instance of grass and the like.

SPIRITUAL PROGRESS IS NO EASY MATTER

(Sri Swami Sivananda)

The workings of Maya are so very extremely subtle, so very difficult to overcome and human nature is fundamentally so Asuric and unregenerate that real Spiritual development and progress in Sadhana are indeed very hard to obtain. To achieve success in any measure in the spiritual life is the most difficult and an uphill task that truly it is Divine Grace alone that can raise the aspirant from darkness to Light. So vehement, self-assertive and rebellious is the egoistic self of man that it refuses to be changed from its vicious state to a state of virtue, goodness and saintliness. It is a great blunder to think that the mere act of renunciation is sufficient achievement in spiritual life. If renunciation makes you feel that you have at once become quite superior to the rest of mankind and has bestowed on you the right to preach and to dictate to others, then the very purpose of renunciation gets blasted. You destroy the very foundation of Spiritual Life by this egoistic assumption. The eradication of egoism in all its numerous aggressive forms comprises the very core of spirituality and all spiritual Sadhana.

Right from the very beginning of your spiritual life, you must understand clearly that in true humility, sincere desire to root out gradually pride, egoism, and jealousy, earnest and unceasing introspection to find out one's own defects and improve oneself, lies your hope of progress. Without this basis, all sorts of Sadhana becomes a delusion and a waste. It makes the aspirant puffed up, more proud and egoistic. When this happens, all good advice and instructions fall flat upon him. Higher influences cease to have any effect as the aspirant becomes deliberately and obstinately non-receptive to them.

Eternal vigilence should be exercised by every aspirant if he is to avoid falling into this dangerous state. Spiritual life is not a light matter. To grow in Yoga is not an easy joke. Sadhaks must take the path sincerely. Always feel that you are just a beginner and strive diligently to acquire the primary virtues of kindness, charitability, patience, forbearance. With boldness, manliness and self-reliance, combine humility softness of speech and behaviour, and self denial. Be ready to serve others when put up with provocation and abuse without retaliation. Remove all harshness and rudeness from your natute. Courtesy and politeness must become part of your very nature. Then alone you can become pure. Then alone your nature becomes Satwik. Then alone the hardened heart gets softened and good sentiments and spiritual emotions arise in it.

Concentration meditation and Samadhi are still far far from him who has not purified himself and got rid of his evil traits. Sinning and evil has become so much a habit with a man that he never feels that he is committing them even though day and night he is doing so constantly. And the greatest harm is done by the fact that even while in this unregenerate state, the aspirant becomes deluded by Maya into thinking that he has already progressed considerably in spirituality. He deceives himself with the thought that as far as he is concerned he is pretty advanced in Sadhana. He thinks he has acquired that Nirlipta (unattached) attitude where he can commit any sort of act and yet remain unaffected by it. This self-deception puts a bar to all progress. Under this grave delusion he allows himself to be unrestrained and runs wild, intolerant of criticism, resentful of the least opposition, utterly disregardful of others' feelings and absolutely unamenable to advice and correction. All sense of discrimination, sane judgment and introspection vanish from him. Even the common courtesy and culture possessed by an ordinary worldly man take leave of the aspirant on account of his

presumption of spiritual advancement and growth in wisdom. He becomes disposed to attack even venerable and elderly persons and spiritually superior souls.

O Aspirants ! Beware of these dangers in your spiritual life. Be vigilant always. Always regard yourself as a beginner just commencing Sadhana. Never underestimate the importance of Yama. Niyama, of ethical culture and Sadhana-Chatushtaya ! They are everything. Japa, Kirtan, Swadhyaya, Upasana should all be done side by side with this ethical training and character-building. Without the later, Sadhana becomes as fruitless as filling a vessel which is full of holes in the bottom. Without the eager and earnest desire to obey the Guru and improve oneself, without service, humility sincerity, simplicity and eagerness to learn and improve oneself, Sadhana is useless like rowing a boat which firmly anchored to the river-bed or like sowing seeds upon the rock.

Spirituality means growing into the form of Divine Ideal. It is the transformation of your nature from the human to the Divine. You can hope to achieve Perfection only when you effect this transformation. It is purification and change of heart alone that makes Dharama and Dhyana Possible. To grow in Sattwa, you must entirely destroy the Asuric side of your nature. Never imagine for a moment that you are anywhere near to the Goal unless and until you strive with earnestness and deligence to rid yourself of evil tendencies, get established in a pure Sattwic ethical character.

Remember this point clearly. Constantly reflect upon this. Meditate upon this. Know what true Spirituality is. Fully realise the importance of becoming a changed man ethically and morally, before you can claim to be a Sadhak. Carefully avoid the dangers of self deception by constant vigilance and introspection. Do Sadhana regularly and pray for His-Grace. Imagine not that you have scaled the heights of Spirituality. Patiently wait for the results. When your nature is changed, purified, and prepared, Grace will flow down of itself, in the firmament of your Pure heart. Bliss and Ananda will spontaneously flow in and fill you when you have emptied yourself of all harshness, egoism, pride and passion. Perfection and immortality will be yours. Where there is kindness, humility, and purity, there spirituality springs up, saintliness shines, divinity descends and Perfection manifests itself.

VIVEKACHUDAMANI

Sri Br. Narayana

(Continued from page 129)

तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः ।
देहादिब्रह्मपर्यंते ह्यनित्ये भोगवस्तुनि ॥

21. Vairagya or dispassion is the inner prompting to shun objects of enjoyment seen or heard and also all objects beginning from one's own body to Brahmahood which are all transitory pleasures of the senses.

Notes.— **तत्** That **वैराग्यं** Dispassion. **दर्शनश्रवणादिभिः** through what is seen and heard. **जिहासा** Desire to give up. **देहादि-ब्रह्मपर्यंते** from Body to Brahmahood. **अनित्ये** Unreal. **भोगवस्तुनि** in object of enjoyment.

Commentary : Vairagya is not the mere abstaining from worldly activities and entering into forest. All sorts of Shmashana-Vairgya (dispassion at the burial ground). Prasava-Vairagya etc (dispassion during the pang of delivery) are of no use. Vairagya should be lasting. Even if the wealth and beauties of the three worlds are offered at your feet for your enjoyment, you should kick them mercilessly because they lead you only to more and more bondage and suffering Heavenly pleasures of Brahmaloka are transitory even though it may be thousands of times intense and long. That is why in this verse, the word, "Brahmaparyante"—"up to and including Brahmahood" is used. There is no real and lasting happiness in anything

except God. Everything other than God is transitory and illusory.

Friends! Kick off this monotonous itch-like momentary pleasures arising out of sense objects. Do you not see that there is no real happiness even though you have suffered several times?

There should be complete detachment from all objects of enjoyment (here and hereafter) as stated in verse 19.

Darshanashravanadibhih: This includes enjoyments of all senses, and not only one of hearing and seeing. "Adi" indicates all enjoyments!

There is only the appearance or Abhasa of pleasure in objects but God is the very essence of Bliss and ever-lasting happiness. Sense-objects are ultimately pain-giving and destructive of peace. Brahman is bliss in the beginning, Bliss in the middle, and Bliss in the end. It bestows peace at all times. No one has attained real lasting happiness from products of Maya. No one has been benefited by Maya. But all those who have kicked Maya are very happy. They are to-day our objects of worship and adoration.

Beloved Govind! Discriminate. Become wise. See evil in Bhoga or enjoyment. See Bliss in God. Give up woman and wealth. Give up anger, lust and agreed. Become one with the Lord. Be ever merged in His Dhyana or Meditation. Give the mind to Him and hands to His service. Serve Him in all His creatures.

विरज्य विषयव्रातादोषदृष्ट्या मुहुर्मुहुः ।
स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ॥

22. The fixing of the mind steadfastly on its Lakshya (Ideal) after withdrawing the mind from the manifold sense-objects by constantly inflecting on and observing their defects is called Sama or equanimity.

Notes.—**विरज्य** Withdrawing from. **विषय-व्रातात** from the group of sense-objects. **मुहुर्मुहुः** Again and again **दोषदृष्ट्या** observing the defects. **स्वलक्ष्ये** in one's Lakshya **नियतावस्था** steady position. **मनसः** of the mind **शम** tranquillity **उच्यते** is said to be.

Commentary: Shama or equanimity (or tranquillity) or calmness arises when the mind does not move towards any object except one's own self. The nature of the mind is such that it will always move from one object to another. It is carried away by external pleasure and its natural tendency is to seek pleasure outside.

When you understand by close observation and discrimination that sense enjoyment is the womb of pain you will withdraw yourself from it. This observation of evil should be constant. If not, the mind will be swept away like the boat let loose in the stormy sea without a boatman. After having withdrawn the mind from objects you should fix it on your ideal, *i.e.*, Brahman which is free from disease, old age and death, which is all Bliss all-Knowledge and all-Light. To remain steadily in this state is called Sama of the mind. Sama is peace or tranquillity of the mind when in equanimity.

Sama is the first qualification that is essentially needed for aspirants after Moksha. This is the first Anga of Shat-Sampat in Sadhana Chatushtaya.

विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।
उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ।
बाह्यानालम्बनं वृत्तेरेषोपरतिः उत्तमा ॥

23. Withdrawal of the organs of action from the objects and also of knowledge and fixing them in their respective centres is said to be Dama. To remain unaffected by external objects is the best Uparathi or self-withdrawal.

Notes - **विषयेभ्यः**—From Vishayas. **परावर्त्य** Bringing back. **स्वस्वगोलके** in respective centres. **स्थापनं** Fixing **उभयेषामिन्द्रियाणां** Of both sets of Indriyas. **दमः परिकीर्तितः** is said to be Dama. **बाह्यानालम्बनं** Non-attachment, or supportlessness **वृत्तेः**—of the Vritti or thought. **उपरतिः** Withdrawal. **उत्तमा** Best. **एषा** This.

Commentary: Dama is the control and the withdrawal of Indriyas. Sama is the control of mind. The mind remaining unaffected by thoughts of Vishayas is Sama. Even in the absence of the objects of enjoyment the mind reflects over the sense objects. Control of this is Sama.

Faced with the attraction of the objects in their very presence and controlling (by withdrawal) of the respective Indriyas by discrimination is Dama.

Each Indriya has got its respective centre from which it proceeds, to enjoy pleasures of

sense-objects. The Indriya emanates from the mind and passes through the particular organic centre. Take the case of the eyes. The mind functions as eyes and sees through the eye-balls. The eye-centre (or Golaka or Nayana Indriya) is the point at which it sees objects outside. Behind the fleshy organ there is the nerve centre which is subtle. This is called the Golaka of the eye-Indriya Similarly every Indriya has its own centre where you must fix it to effect control or Dama. The ultimate centre of all Indriyas is the mind only.

You are passing through the streets. You come across a sweet-meat shop. The mouth waters. You take the money from pocket and purchase laddus and eat. In this case there is no practice of Dama. You see the laddus in the shop. You reflect within yourself. "What is this laddu? It is a mere mixture of Basin (gramflour) sugar and ghee. This is fascinating in appearance only. Its pleasure is momentary. If I eat twenty such laddus I will fall sick. If it were really good even if I eat one hundred, it should not affect my health. So this is mere delusion. Further, I have to spend my hard-earned money. Is it necessary that I should eat this now? I am not hungry. If I am hungry I have bread at home ready made." Like this educate the Indriyas to refrain from enjoyments.

You must adopt various methods to control desire. The desire should be efficiently thrashed out and not suppressed. Suppression is not useful but eradication aided by discrimination is the proper method of controlling the Indriyas.

Even if you have money to purchase laddus do not purchase. Even if you purchase distribute it to others. Do not eat all yourself. By sharing with others you will get rid of this craving. Practice this method of distribution of sweets and articles which you like most to others before using them. If you do not give to others you will eat them all. You will fall sick and also the Samskara of eating laddus will trouble you more and more, so that you will never be able to get rid of its clutches. This is only one concrete example.

Like this you must examine the pleasures and pains arising out of every sensual pleasure. By careful discrimination get rid of tea, coffee-habits, cinema-habit. Give up all bad habits one by one, tobacco-chewing, cigars, attending clubs and dance parties, cards-play, eating meat, drinking intoxicants etc. Observe Brahmacharya strictly.

Practice of all these is called Dama. Take back each Indriya to its respective centre.

Uparati is the state of mind ceasing to function by means of external objects. That is, externally you may see any object of enjoyment but you will not be effected by it as you are of sure conviction: "this object of enjoyment will not give me real happiness. It is illusory and momentary."

Others interpret Uparati as taking of Samnyasa, *i. e.*, withdrawal from selfish wordly activities.

(To be continued).

A DIGNIFIED CHAPRASI

Swami Sivananda

A chaprasi is a servant or peon in an office. He stands at the door with a davali on his trunk. He opens the door of the office in the early morning and dusts the table and keeps the pencil and penholders in the proper place and says "Ji huzur" when the Officer calls him.

Though he is a peon he thinks that he is also a small officer because he gives admission to the visitors and other clerks and he is ever quite close to the big officer. Those who come to have an interview with the big officer are in need of the chaprasi's favour, because he will take them immediately to the officer. They try to please him in some way or the other.

Wherever there is raga, there is fear. He who serves another to earn money is afraid of his master. He has raga for money. The clerk is afraid of office superintendent because he will be thrown out of employment if he incur his displeasure. The Manager is afraid of the Proprietor. The Dewan or Minister is afrid of the King. The Assistant Secretary is afraid of the Chief Secretary or the General Secretary. If the clerk does not stand up when the Office Superintendent comes to his table, if the lower officer does not show respect to the big officer, their position is in danger. One day or the other, they will be in trouble.

The Scriptures declares emphatically "Athamam sevaka vritti." Service is despicable, deplorable. Udaranimittam bahukrita veshah. People put on various garbs for the sake of this belly and lose their self-respect or self-esteem.

Why do you knock at the door of a petty man on the earth. The chaprasi will tell you "the officer or bada saheb is sleeping. The proprietor or the Hosur or Sircar is taking rest. You cannot see him now." "The Master will be angry if you see him here, now! Come in the evening." Why not, then, seek the door of the Lord of the world? No guard or chaprasi is there to utter harsh words to you. You can see Him at any time. He is waiting with outstretched hands to embrace you, to lift you up, to give you the inexhaustible spiritual wealth, all divine aiswarya, to make you a real King of Kings, to make you like Him, to give you eternal bliss, supreme peace, worldly and spiritual prosperity? You are the son of God. Inherit all the divine wealth now, by remembering Him, by repeating His Name, by singing His praise, by meditating on Him in the chambers of your Heart. He is quite close to you. Enthrone Him in your own heart, and become one with Him. Rise above your present chaprasiship. However, exalted your rank may be in society, however intellectually great you may, you are a beggar, you are a chaprasi, if your mind is filled with worldly desire, if you serve a man. He who thirsts to possess two thousand rupees is a small beggar. He who thrists to possess a lakh is a big begger. He who thirsts to possess a crore is the biggest beggar. A desireless Yogi or sage or devotee is the real richest man in the three worlds. All Devas worship him. Therefore become a Yogi.

The big man wishes that the small man should stand up and respect him and say "Yes, sir, very well sir, ji sircar, ji hozur." The big man treats the small man as his chaprasi or servant. He who is afraid of a man bigger than him, he who runs hither to please him out of fear, but not out of pure love, he is a chaprasi only though he may move in cars and dine in big hotels, and live in big bungalows. But he is a dignified chaprasi. This is the essential and real difference.

The basis of society is vanity. A worldly man does not want to treat his neighbour or inferior with respect and love. He has no idea of oneness of life, oneness of consciousness. He has no idea that one Atma, one Lord dwells in all beings. He wishes that all people should be his chaprasis or servants. This is human nature or worldly nature. He does not want to see the Lord in all beings. He does not know that all beings are manifestations of the Lord. His heart burns when he sees others also in equal rank or status with him. He is not aware that he will grow in spirituality if he respects and loves everybody and realise oneness.

The whole world abounds with chaprasis of various grades only. The small man bears all ill-treatment at the hands of the big man for the sake of his belly. He does many actions which he does not like, which kill his conscience and soul and drags a cheerless existence, which develop in him a strong slave, mentality and servile attitude, and which stand in the way of his realising the divinity in him, and developing a magnanimous saintly personality.

I will give you strong proofs in support of my statement. Maya gives a man wealth, position and clouds his understanding. He does not know what he is exactly doing. He has a perverted intellect. He is far away from God. His heart is filled with vanity, egoism and pride. Poverty is the glory of a saint or an aspirant. He is really a master of the whole world. Riddhis and sidhis roll under his feet. On account of vanity of wealth, intellect and position man does various wicked actions and loses his understanding. His actions and thoughts do not help the world in any way. With his death his name disappears. People criticise him and feel joy in the passing away of this wicked man and the man of boasted preverted intellect.

Look at the life of Rai Das, Nam Dev, Senai Tukkaram. Rai Das was a cobbler. The Lord ever dwelt with him and gave him darshan. Ranees and Rajhas were his disciples. Nanda was an untouchable. He had direct darshan of Lord Natarajah. The Lord cultivated his agricultural fields. Tukkaram was an agricultural peasant. He threw away the rich presents of a wealthy man. Senai was a barber. All were poor and illiterate and yet their sublime teachings elevate the minds of the readers and transform and regenerate their nature and make them divine beings. Look at the power of their teachings. They still live in our hearts.

Their names are recorded in the religious history of the world. Their writings will continue to inspire and elevate people so long as the world lasts, so long as the sun shines in this universe. Are they not real Kings of Kings, Lords of Lords? King Janaka, the celebrated mighty potentate and sage bowed his head at the lotus feet of Sage Yajnavalkya. King Dasaratha, the mighty sovereign kept his head at the blessed feet of Sage Vasistha. Such is the glory of saint-hood.

O ignorant man! Aspire fervently for sainthood or yogiship or Jivanmuktaship. Rise above chaprasiship and attain Kingship by adoring the saints and living in the spirit of their teachings. Be, sincere, earnest and truthful. The Lord will bless you.

May you all treat others with respect and love, recognising and realizing that every being is a manifestation of God, a ray of divinity May you all rise above the chaprasiship and attain the Lordship of the three worlds, all divine aiswarya through selfless service of humanity with divine prem and service of the Lord with bhav and devotion.

Stop Higher Education For Indian Girls

Swami Sivananda

There is no use in giving higher English education to Indian girls. The result has been disastrous and perilous in ninety-nine per cent of cases. She cannot cook foods. She cannot do any work in the house. She cannot sweep. She cannot bring water. She is in need of cook and maid-servants. She has become a source of trouble and vexation to her husband. She is fashionable. Money is wasted. Expenses of the house are increased. The poor husband has no peace of mind as there is frequent quarrel in the house. He finds it difficult to make both ends meet. The fashionable wife wants costly silk sarees and reserved seats in the cinema hall. She wants to go in car daily in the marin drive in the evening. She has false idea of independence. She has neither modesty nor good womanly behaviour. She has become more masculine. She wants to walk in the beach road with a newspaper and tennis racket in one hand and another hand clasping the hand of her husband. She wants to imitate the European lady. She has no feminine grace. She wants to talk to the males in the drawing room and read newspapers and novels and discuss, with a cigarette in her hand, on politics and science. She wants to organise movements for claiming equal rights with men. She moves very freely with all sorts of males She divorces her husband. This is the result of her higher education.

She claims equality with her husband. She thinks that she is even superior to her husband in intellect, culture and arguing. If the husband asks her to prepare tea when he wants to go outside on some urgent work, she sits on the chair reading newspapers and says, "Why can you not prepare tea for me? You are a B.Sc. I am also a B.Sc." She has no idea of Patrivrata Dharma. She does not want to cultivate it. She says it is all nonsense, it is all the creation of orthodox pandits or purohits. She sits with males and plays cards or chess. She takes pride in calling herself an up-to-date ultra-modern civilised, accomplished girl with scientific knowledge. This is all nonsense. This is absurdity.

Good Sanskrit education must be given to all Indian girls This is onerous duty of the parents. This will help them to study Gita, Bhagavat and Upanishads. They should never be sent to convent schools. Such girls have ruined their fathers and husbands by dragging them into debt and disgrace. They learn here painting and powdering their faces and all sorts of fashions. Big officers have ruined their daughters by putting them in convent schools. They may talk English fluently. But this is not the goal of life. Talking English fluently will not solve the problems of life and will not give salvation and peace.

The Indian girls can have some knowledge in English. They should read, write and speak Hindi. They should have some general knowledge in everything. They should know cooking well. They should have knowledge of knitting, tailoring, music, (Kirtan, Bhajan), house-keeping, hygiene, children's welfare, gardening, etc. They should have good ethical training also. This is very important.

May Indian girls tread the path of righteousness.! May they have a profound knowledge of Sthree Dharma and become like Sita, Savitri, Anasuya !

BHAGAVAN SHREE NIMBARKACHARYA

HIS WORKS

(By Sri Narsingdass Varma)

It is painful to think that the Holy manuscripts of the great men of the past are very rarely found. They were lost through the opposition of foreign religionists or through the bitter rivalries of indigenous sects. This plague of prejudices, narrowmindedness and fanaticism has been the main cause of the ruin of both of our nation and literature. Broadmindedness, tolerance and respect for the religious feelings of other sects are the pressing needs of the present day also. Now we have only a list of books. The learned followers of the creed, have come to know, after great research what were written by our Acharya. The list runs as follows :— 1. "Vedanta Parijat Saurabh" a commentary on the Brahma Sutras ; 2. A commentary on Shreemad Bhagavad Gita ; 3. "Sadachar Prakash" a treatise on Karma Kanda ; 4. "Rahasya Shodashi"—Explanation of Sri Gopal Mantra in verses ; 5. "Prapanna Kalpa Valli"—Explanation of Shri Mukund Mantra in verses ; 6. "Prapatti Chintamani"—a treatise pertaining to supreme refuge ; 7. "Prata Smarana Stotram"—a devotional hymn ; 8. "Dash Sloki" or "Kam-Dhenu" Decade of Nectarine verses ; 9. Savisesh Nirvisesh Shree Krishna Stawam.

Of these, numbers 1, 4, 5, 8 and 9 have been published with Sanskrit commentaries, but No. 7 is published in text only. Nos. 2 and 3 are not traceable yet, but attempts are being made to find them out. One torn manuscript of No. 6 is available at Arunaghat in Bengal in an unreadible condition. Books Nos. 4 and 5 are kept concealed as Rahasya Granthas and not shown to a man of a creed other than their own. Only the Nimbarkiyas can get and see them. All of the books, published or unpublished, are in Sanskrit.

His Sampradaya or creed

This Sampradayi is called by different names due to different reasons mentioned below :—

A. Shree Hamsa Bhagawan initiated the mysteries of Lord Krishna to the Kumaras, and hence came the name Sri Hamsa Sampradaya.

B. Shree Sanakadi initiated the same to Divine sage Narada ; hence came the name Sanakadik Sampradaya.

C. Our Divine Hero, Shri Nimbarka, got initiation from Shri Narada and brought it to full zenith by his unerring efficacious preaching ; the creed for good and ever, transformed itself, and became the creed of Acharya Sri Nimbarka. In brief now they call this creed by the names ; 1. Hamsa. 2. Sankadik. 3. Niyamanandi (after his birth name), 4. Nimbaraka, and 5. Hari Priyachari Sampradaya. One thing is noteworthy here that of the Nimbarkiyas some people call the creed Hari Vyasis also. A great adept, Sri Hari Vyas Devacharya of this creed, flourished some 400 years back. He was the greatest devotee of Lord Sri Krishna. It is said that he had the direct vision of the Holy Lord every second. His life was full of miracles. In his time the sect became scattered in 3½ divisions or parts due to his three and a half disciples, 3 males and one female ; (last is called half). Owing to these facts, the creed won a sixth name Shri Hari Vyasis also. In ancient times, only detached mendicants were initiated in this sect, but with the change of time the initiation descended to the householders also. If one asks the educated Sadhus of this creed to which of the four Ashramas they belong, they would at once reply 'Naishtik Brahmacharya". They call themselves "Sanatan Vaidik Nivritti Margan nyayi Nimbark Sampradayi." They are the travellers on the Path of Devotion (Bhakti), specially of Japa Yoga. The Japa of the Mantra which they acquire through initation is their main Bhajan. Day and night they remain engaged in it, hence they called themselves Nivritti Path-gami.

RAMBLES

(A) Pradhan or main places of pilgrimage of this creed :—This sect being a part and parcel of Sanatan Vaidik Dharma, has in liberal terms, equal right on all the places of pilgrimage of Sanatanist Hindus. They do believe the same. But yet to classify and show the division of different sects we will have to say that Shree Brindavan, Nand Gram, Brasana, Govardhan and Neemgram are their Pradhan Kshetras (holy lands) and parikrama of 84 koshas (e. g. 168 miles) of Braj Bhumi is their foremost duty. And to pay a visit on different occasions to Shree Nimbarka's temple in Neemgram, nearly

two miles far from Govardhan, on the Kamvan road, is their Sampradayik duty.

There is one small choultry at Neemgram for pilgrims. Utensils for cooking are also available there. Seth Shree Niwas Dass of Jaipur and Bombay has arranged bedding and lanterns also for pilgrims, who stay there at night and stand in need of them. Persons going to Brindavan and Govardhan should visit that sacred place also, which is worth a visit indeed. Bhagwan Nimbarka did severe penance here at Neemgram and got direct cognition of his sweet heart, most beloved Lord Shree Krishna at this very place and passed his whole life till his last breath here. There is a sacred pool of water also which is worth seeing by Bhaktas of Lord Shree Krishna. In this very Neemgram, our hero had shown the above quoted miracle of his lustrous glory to four-faced Shree Brahma, who had come under the disguise of a Sannyasin. Another holy place of this sect is Salembabad, in Rajputana, where the greatest Gaddidar or Mohant, whose title is Shree Ji lives and a big temple of Acharya is there, where he might have gone some time during his period. There too the Nimbarkiyas go from time to time.

B. *Places where this sect is mostly found.* This sect is mostly found in whole Vraj, viz., Brindavan, Nandgram, Barsana, Govardhan, etc. and Jaipur, Jodhpur, Bharatpur, Gwalior, etc. (Central India) and Bengal, Behar and Orissa, Burdwan and Okra, etc. in Bengal are its central places. Big mohantas with great estates and riches live in Burdwan and Ookhara. The name of the Mohant of the former place is Madhusoodan Shan Dev, who is highly educated and liberal. It is very prevalent in the C. P. also, where in addition to other Sadhus and householders, two ruling chiefs also, one Maharaja Raj Nand Gaon, whose name was Shree Sarweshwar Dass and income of whose state is said to be fifteen lakhs per annum, who died two years back and whose son is still minor and will ascend the throne as soon as he gets mature. And the other Raja of Chhoi Khadan (Chhattisgarh, C. P.) who was dethroned by the Government due to some charges against him some years back and who at present lives in Brindavan and has bought his own house there. His son still studies in the Ajmer College and will succeed the throne on maturity.

The ancestors or forefathers of both these Rajas, were quite detached, Virakta Sadhus of Nimbarka Sampradaya and lived in seculsion. They might have shown wonderful miracles to the old Hindu or Mohammedan kings, who gave them big Jagirs and made them Rajas of these places. Since then till the end of many centuries their ancestors, it is said, remained Virakta Sadhus and Nishtik Brachmacharis of this creed and afterwards they became householder (Grihastis) and began to marry. Now though they are householder sadhus, their thrones are called by the name of Nimbark Sampradayi Sadhus' Gaddis.

The ancestors of the present Maharajahs of Jaipur and Gwalior also used to get themselves initiated in this creed because we see that very grand and huge temples of both these States at Brindaban contain the image of Shree Nimbarka also, which is equally worshipped along with the moortis of Lord Shree Krishna, Pujaris or priests of those temples are of Nimbark Sampradaya and puja and all other ceremonies are observed or performed according to the method or paddhati of this very creed.

In a word, this creed is found more or less everywhere in India.

GIST OF WESTERN PHILOSOPHY

(*Prof. Nand Kishore, M.A., LL.B.*)

In form of Socratic method was "conversational" a dialogue. In style it was ironical; the 'Socratic irony' is famous. It was to draw out your opponent by negative suggestions to subscribe to your own views. Knowledge, then is possible. "Knowledge is concerned with the general and typical, not with particular and accidental." As such, knowledge must serve practical ends. What is the good, what is the good for the sake of which all else is good? His reply like that of the great Indian philosopher Shanker is that "knowledge is the highest good". With him knowledge was a matter of the will. If man wills good always, his action was bound to be good. Knowledge is the proper answer to the questions: "How shall I order my whole life?" He exhorted "first and chiefly to care about the greatest improvement of the soul." He says: "I tell you that virtue is not given by money, but that from virtue comes money and every other good of man, public as well as private." By knowledge he never meant parrotry or skill that debases the soul. Nor

did he mean any abstruse, far—fetched, hypothetical or dogmatic explanation of the origin and purpose of the universe. Nor also did he wish to question God's motives as some aspirants, foolishly do when they meet a spiritual teacher. What is the nature of the universe? How it came into being? What are the forces behind it? He regarded these as extreme questions. "To trouble one's brain about such matters was, he argued, to play the fool". Do these explorers into the divine operations hope that when they have discovered by what forces the various phenomena occur, they will create winds and waters at will and fruitful seasons? Socrates is the great teacher of Truth. He belongs to all times and all climes.

The pupils of Socrates took the clue from him and formed influential schools of philosophy. Euclides (450—374 B. C.) founded the Megarian school. It taught that the notion of the good constitutes the eternal essence of things; nothing else. Two schools of ethics arose; the Cyrenaic founded by Aristippus (born 435 B. C.) and the cynic founded by Antisthenes (born 366 B. C.). The cyrenaics held that pleasure is the highest good. It was continued and completed by the Epicureans. The cynics rejected the pleasure-theory. They held "that practice of virtue for virtue's sake is the good." It was developed by the stoics. But the greatest and most influential of the disciples of Socrates was Plato.

Plato (427—347 B. C.) came of noble parents. He was a poet, mystic, philosopher, artist and dialectician. "His character was noble; he was an aristocrat by birth and by temperament, an uncompromising idealist, hostile to everything base and vulgar. Knowledge derived from sense-perception and opinion certainly leads to sophistery. Sense-perception gives us only appearance, not reality; opinion conveys personal feeling. The sophists confused appearance and reality; the pleasant and the good. "We must advance from sense-perception and opinion to genuine knowledge. This we cannot do unless we have desire, or love of truth, the "Eros", which is aroused by the contemplation of beautiful ideas; we pass from the contemplation of beauty to the contemplation of Truth. Love of truth impels us to the dialectics; it impels us to rise beyond sense-perception to the idea, to conceptual knowledge, from the particular to the universal." Socrates "did not present a theory of the method of reaching the good, but he practised the art of evolving truth in the form of a dialogue." We may be sure that he realised the good in his practical life. His chief difficulty was the discovery of a method. He comes perilously near to the exposition of the method of intuition. Whether he narrowly missed it or conveyed by his 'idea' imperfectly what he wanted really to convey or led himself into misinterpretation is for the research scholars to work out. The fact remains that he made a very shrewd attempt to solve his difficulty. Perhaps, to be intelligible to the people of his times he could not do otherwise. He warns us: 'the notion or idea (of the justice for example) does not have its origin in experience.' It already "exists obscurely, or implicitly, in the soul."

Platonism would really be much less misunderstood if, even in our own day, the learned professors of philosophy of the west and their learned disciples of the east cared to see that plato was fumbling at "intuition when he said that the notion is in the soul. Aristotle was the disciple of plato but Bergson was verily his son. Both will endure with the master. "Sense-knowledge presents to us the passing, changing, particular and accidental; hence it cannot be genuine knowledge; it does not tell the truth or get at the heart of reality. Conceptual knowledge reveals the universal, changeless and essential element in things, and is, therefore, true knowledge. Philosophy has for its aim knowledge of the universal, unchangeable and eternal." Substitute intuitional for conceptual, in this statement and you find Plato lecturing to the coming generations of Bergson. Plato also established a very close thought-contact with the Indian philosophers who sang of the glories of "Hiranyagarbha", the subtle vastness on which is drawn as on a convass the multitudinous forms that manifest themselves in the gross world (Virat) and the command of God (Iswara). "The ideas or forms are not mere thoughts in the minds of men or even in the mind of God." They exist in and for themselves. They are "the original, eternal, transcendant archetypes of things, existing prior to things and apart from themselves, independent of them and uninfluenced by the changes to which they are subject. "These ideas or archetypes, though numberless are not disordered, like choas; they constitute a well-ordered world or rational cosmos. Strange enough, Plato has a theory of "maya" too. "There is another principle, which is everything that idea is not, and to which sensuous existence owes in imperfections. This principle, which Aristotle calls

the Platonic "matter", forms the basis of the phenomenal world; as such it is the raw material upon which the forms are somehow impressed. It is perishable and unreal, imperfect, non-being." Non-being is responsible for the diversity and imperfection of the many different objects bearing the same name.....". "The world of ideas is identical with the good, that of non-being of evil." His cosmology is interesting; it is made up of the idea of the good, the total world of ideas and demi-urge the world-soul, the planetary souls, and the gods of the popular religion. "The Demiurge or Creator fashions the world after the pattern of the ideal world; guided by the idea of the good, he forms as perfect a universe as it is possible for him to form, hampered, as he is, by the principle of matter. The Demiurge is not really a creator, but an architect; the two principles, mind and matter, are already in existence; a being is needed who will bring them together. In order to realise his purpose, he endows the world, which is composed of the four material elements, earth, air, fire, water, with soul and life. This world-soul he compounds of the indivisible and divisible, of identity and change, of mind and matter, in order that it only may know the ideal and perceive the corporeal. It has its own original motion, which is the cause of all motion; it is diffused throughout the world and is the cause of the beauty, order and harmony in the world: this is the image of God, a visible God..... .....It is the cause of all law, mathematical relations, harmony, order, uniformity, life, mind, and knowledge.....Besides the world-soul, the Creater created souls, or gods for the planets and rational human souls, leaving it to the lower gods to create animals and the i rational part of the human soul. Everything has been made for man, plants to nourish him, and animal-bodies to serve as habitations for fallen souls." Swami Dayanand believed in the trinity of Iswar (God), Jiva (Soul) and Prakirti (matter). The vaishnavites believe this world to be a manifestation of God. The Hindu theory of transmigration of the soul does hold that in certain cases of extreme perversion of desire, the soul of man is degraded to lodge in the body of the animals.

PRODIGAL SON

Jesus spoke to the sick people in parables: "You are like the prodigal son, who for many years did eat and drink, and passed his days in riotousness and lechery with his friends. And every week without his father's knowledge he incurred new debts, and squandered all in a few days. And the money lenders always lent to him, because his father possessed great riches and always paid patiently the debts of his son. And in vain did he with fair words admonish his son, for he never listened to the admonitions of his father, who besought, him in vain that he would give up his debaucheries which had no end, and that he would go to the fields to watch over the labour of his servants. And the son always promised him everything if he would pay his old debts, but the next day he began again. And for more than seven years the son continued in his riotous living. But, at last, his father lost patience and no more paid to the money-lenders the debts of his son. 'If I continue always to pay', he said, 'there will be no end to the sins of my son.' Then the money lenders who were deceived, in their wrath took the son into slavery that he might by his daily toil pay back to them the money which he had borrowed. And then ceased the eating and drinking and the daily excesses. From morning until night by the sweat of his face he watered the fields, and all of his limbs ached with the unaccustomed labour. And he lived upon dry bread, and had aught but his tears with which he could water it. And three days after he suffered so much from the heat and from weariness that he said to his master: 'I can work no more, for all my limbs to ache. How long would you torment me?' 'Till the day when by the labour of your hands you pay me all your debts, and when seven years are passed, you will be free.' And the desperate son answered weeping: 'But I cannot bear so much as seven days. Have pity on me, for all my limbs do burn and ache.' And the wicked creditor cried out: 'Press on the work; if you could for seven years spend your days and nights in riotousness, now must you work for seven years. I will not forgive you till you pay back all your debts to the uttermost drachma.' And the son with his limbs racked with pain, went back despairing to the feilds to continue his work. Already he could hardly stand upon the feet because of his weariness and of his pains, when the

seventh day was come—the Sabbath day, in which no man works in the feilds. Then the son gathered the remnant of his strength and staggered to the house of his father. And he cast himself down at his father's feet and said: 'Father, believe me for the last time and forgive me all my offences against you. I swear to you that I will never again live riotously and that I will be your obedient son in all thing. Free me from hands of my oppressor. Father, look upon me and upon my sick limbs, and harden not your heart.' Then tears came in to his father's eyes, and he took his son in his arms, and said: 'Let us rejoice, for to-day a great joy is given me, because I have found again my beloved son, who was lost.' And he clothed him with his choicest raiment and all the day long they made merry. And on the morning of the morrow he gave his son a bag of silver that he might pay to his creditors all that he owed them. And when his son came back, he said to him: 'My son, do you see that it is easy, through riotous living, to incur debts for seven years but their payment is difficult be the heavy labour of seven years? 'Father, it is indeed hard to pay them, even for seven days.' And his father admonished him, saying: For this once alone has it been permitted you to pay your debts in seven days instead of seven years, the rest is forgiven you. But take heed in no time to come, you do not incur more debts. For I tell you truly, that none else but your father forgives you your debts, because you are his son. For with all else you would have had to labour hard for seven years, as it is commanded in our laws!

"My Father, I will henceforth be your loving and obedient son, and I will not any more incur debts, for I know that their payment is hard.'

"And he went to his father's field and watched everyday over the work of his father's labourers. And he never made his labourers work, for he remembered his own heavy labour. And the years passed, and his father's possession increased ever more and more beneath his hand, for the blessing of his father was upon his labour. And slowly he gave back tenfold to his father all that he squandered in the seven years. And when his father saw that his son used well his servants and all his possessions, he said to him: 'My son, I see that my possessions are in good hands. I give you all my cattle, my house, my lands and my treasures. Let all this be your heritage, continue increasing it that I may have delight in you.' And when the son has received his inheritance from his father, he forgave their debts to all his debtors who could not pay him for he did not forget that his debt also had been forgiven when he could not pay it. And God blessed him with long life with many children and with much riches, because he was kind to all his servants and to all his cattle."

Then Jesus turned to the sick folk and said: "I speak to you in parables that you may better understand God's word. The seven years of eating and drinking and of riotous living are the sins of the past. The wicked creditor is Satan. The debts are diseases. The heavy labour is pains. The prodigal son, he is yourselves. The payment of debts is the casting from you of devils and diseases, and the healing of your body. The bag of silver received from the father is the liberating power of the angels. The father is God. The father's possessions are earth and heaven. The servants of the father are the angels. The father's field is the world which is changed into the kingdom of the heavens, if the Sons of man work thereon together with the angels of the Heavenly Father. For I tell you, it is better that the son should obey his father and keep watch over his father's servants in the field, than that he should become the debtor of the wicked creditors and toil and sweat in serfdom to repay all his debts. It is better likewise, if the Sons of man also obey the laws of their Heavenly Father, and work with the angels upon his kingdom, than that they should become the debtors of Satan, the lord of death, of all sins and all diseases, and that they should suffer with pains and sweat till they have repaid all their sins. I tell you truly, great and many are your sins. Many years have you yielded to the enticings of Satan. You have been gluttonous, winebibbers and gone a-whoring, and your past debts have multiplied. And now you must repay them, and payment is difficult and hard. Be not, therefore, already impatient after the third day, like the prodigal son, but wait patiently for seventh day which is sanctified by God, and then go with the humble and obedient heart before the face of your Heavenly Father, that he may forgive you your sins and all your past debts. I tell you truly, your Heavenly Father loves you without end, for he also allows you to pay in seven days the debts of seven years. Those that owe their sins and diseases for seven years, but pay honestly and persevere till the seventh day, to them shall our Heavenly Father forgive the debts of all our seven years."

WAVELETS OF BLISS

Swami Sivananda

THUNDER

O Thunder ! O mighty thunder !
Thou proclaimest
The Lord's omnipotence
And convertest
An atheist into a theist.

Thy companion is lightning.
That flash in the sky,
And shows the path
In the darkest night.

O Thunder! O Nature's music
That rents the sky !
I hear thee in silence
When Anahat rings.

Give my message to Parjanya.
Let there by plenty of rains now.
There is famine everywhere.
Let there be abundant crops.

LANGUAGE OF SMILE

There is language of smile,
There is bhav in smile
The language of smile
Is more powerful
Than ordinary language.

Smile expresses one's character,
It reveals one's inner nature.
The smile from gall heart
Smells very pungent:
The smile of Saint is radiant.
The smile of a woman is poisonous.

Sages do not laugh,
They smile through their eyes.
Rude people laugh,
Guffa or giggle is silly,
It is indecent too.

BEHIND THE VEIL

The veil hides the beauty.
The pot hides the clay.
The ring hides the gold.
The elephant hides the wood.

The sweetmeat hides the sugar.
The cloth hides the thread.
The nail hides the iron.
Avidya hides the Eternal.
Forms hides the Brahman,
Behind the Maya's veil,
Hides Brahman.
Break the veil.
Behold the Light of lights !

I AM CONSCIOUSNESS

I am peaceful and tranquil,
My Joy can nothing nothing mar.
Ineffable is my bliss,
Indescribable is my state.

I am here, there and everywhere,
Sun and Moon are my eyes,
World is my body.
Quarters are my garments.

I am above these also.
There is no "I", or "you",
There is no Sunday or Monday,
There is no 'Here,' 'There,' 'Where'

There is no 'This', 'That', 'It',
There is no 'He' or 'She',
There is no 'Is', 'Was', 'Shall be',
There is no 'What?' 'Which?'

There is not 'When', 'Then', 'Now',
There is no 'Two', 'Three' or 'Hundred',
There is no furlong or mile.
It is pure self-consciousness.

TO THE MIND

O shameful mind!
You are obstinate and foolish.
You are like the dog
That strolls in the street.

People pelt stones at the dog,
Again it stands before the door.
Many bitter experiences you had!
And yet you repeat the same things.

You are born in a noble family,
High in your parentage.
Thou art born of pure Sattwa
Keep up your prestige.

Do not run after sensual filth.
Think high, enquire well,
Do virtuous actions
And rest forever peacefully,

Thou art born of Ananda,
Thou art born of Brahman,
Go back to your original abode.
And remain ever blissful.

TO HUSBANDS AND WIVES

Swami Sivananda

Quarrels arise daily in the house between the husband and the wife on account of misunderstanding and difference of opinion. The wife thinks that the husband should obey and please her in all respects. The husband thinks that the wife should obey and please him in all respects. Is this possible? No. And so they quarrel every hour. It may not come to regular fists and blows at all times, but they will not speak for some hours in the day. Sometimes there will be boxing and cane-beating also if the husband is short-tempered and lacks self-control. At other times the husband breaks the vessels when he loses his temper. If the wife is like Mrs. Socrates, or Jijabai (Mrs. Inkaram) the table will be turned. There will be thunder and rain on the husband's head. Sometimes the wife, when she becomes angry, refuses to cook the food and lies down in the bed drawing a blanket over her body and head under the pretext of severe stomach-ache or headache. The poor husband runs to the hotel to take his meals in order to catch the pilot train to go to his office. Sometimes the wife goes to her mother's house without informing the husband. The poor shameless, weak-willed, husband runs to his mother-in law's house to bring her back with fresh glowing golden promises and entreaties.

The wife must be ever ready to receive a volley of abuses when the dishes are not prepared to the fastidious taste of her husband. These are only minor, unimportant causes for daily quarrels. The major causes are too numerous to be mentioned here. You already know them in full and in details also.

But still, if you ask a householder.

"Which is better, a householder's life or a life of Brahmachari?" Surely he will say "Householder's life is thousand times better than the life of a celibate". He will vehemently fight with all his clumsy arguments to support his view. Do you remember the story of the king who took the birth of a pig and was rejoicing with his piglings? His case is similar to this king.

People have neither discriminations nor dispassion or subtle, sharp intellect. Hence they are not able to know things in their true light. Their intellects are clouded, perverted, turbid, intoxicated and veiled by passion, delusion, infatuation and ignorance. Hence they do not know what they are exactly doing.

When they are swayed by passion, husbands and wives forget all about their quarrels which occurred in the morning. They think that their life is a blessed one. They utter pleasantly some flowery speech for the time being, though there is no real union and love in the core of their heart.

Try to possess self-control. Rise above passion. Be pure. Develop good behaviour, good conduct. Control anger. Be regular in japa, kirtan, meditation, study of Gita. Lead the life of an ideal householder. Go through the book "Advice to Householders' and 'Sure Ways for Success in Life and God-realisation.' Put the instructions in daily practice.

O Ram; treat your wife like a Devi. She is the Queen or the Lakshmi of the house. Where a woman is honoured, there are wealth, prosperity, success and peace. O Lila; become a Pativrita. Do not quarrel with your husband. Become like Savitri, Anusuya or Sita.

May you all lead a life of purity, and devotion and attain the supreme Blessedness in this very life!

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The Lord of the Simple and the mother of the Universe

(*Sri Hari Prasad Sastri, Shanti Sadan, London*)

A number of people richly dressed, and women clad in all the colours and fashions which vanity can inspire, are collected in a well decorated room. On the Bokhara carpets are placed settees and chairs, each ornamental; small tables are placed before the people on which they rest their drinks served to them in coloured glasses of various forms. Their dainty fingers are holding the glasses, their lips are sipping the contents and talking about their dresses, the loval gossip and scandal. The ages of the women range from seventeen to seventy. They all look nervous and are constantly moving their limbs. It is evident that they are among those 'who mourn for rest but rest can never find'.

At the main door there is the sudden appearance of picturesquely healthy man of stalword frame and not more than forty years. He wears no shoes and no head-dress. Majesty is written on his forehead; his looks radiate peace and poise. He is attended by a young woman of about thirty, poorly clad but her charms proclaim her peaceful mind. The young man steps into the room and says: "Gentlemen, can you spare a simple vegetarian meal for a travelling couple in return for their blessings?" An old woman, the hostess, of about seventy dressed like a gypsy, speaks loudly, saying: "Get out of here. The place is not for beggars. Who let you in? Get out or will suffer grievously for your audacity." The man lifts his right hand up and says: "May God grant you real health, peace and wisdom". They disappeared though the doorway.

The woman said to the saintly figure: "O Lord of simpletons (Bullanath), in what rajasic state they are!" "My darling, we are out to-day to see the world. Now let us go to some village."

Scene II.

It is a small village, remote from the madding crowd, nestled in the shadow of a green-clad hill, the surface of which is intersected with rills of clear water. Giant trees cast their shadows on a tranquil pond by the side of which cattle are grazing in silence. A few children are playing hide-and-seek under a spreading banyan tree. We see the same people at a peasant's door. His fine family consisting of his wife and six children, are enjoying a humble meal of bread and milk, honey and fried vegetables. A little dog and her five pups are eating out of a dish, their noses touching the plate, their tails wagging to and fro signalling their inner joy.

The holy man says: "May God be with you, my friends. Can you spare a meal for a travelling couple?" "Honour us with your presence, sweet friends," cries the hostess. Seats are found at once by the lady of the house, and a hot dish of rice boiled in milk is served to them. A few bananas and oranges follow and the meal ends with large tumblers of clear spring water. The meal is over. The children gather round the holy couple. What holy pilgrimage are you on, O Father?" they ask. "Have you been to Ayodhya, the birth-place of Shri Rama? Tell us something of that holy spot, O Sire." The lady tells them the episode of Sri Ram's friendship with Sugriv. The children are delighted. "Do you want anything for your journey, Sire?" Asks the eldest. The girl disappears for a while and comes back with a bunch of ripe bananas and says: "Holy mother, accept it as our token of joy at your presence. We are worshippers of Shiv and this is the Prasad for this morning." She lifts up the gift and offers it to her husband, saying: "O Lord of the unsophisticated ones, they seem to know you."

The man was no other than Lord Shiv Himself and the woman was the Mother of the Universe, Shri Parvati. The King and Queen of the Universe were on a round to visit their subjects.

"O Tulsi, receive everybody in this world
With Love and cheerfulness.
You do not know in what form
Narayana may appear before you."

DIVINE LIFE

(Swami Sivananda)

206. Sleep is a state in which the mind rests peacefully in the Karan Sarira or Moola Agyana. The mind gets involved into its cause. The Vrittis and Vasanas become dormant or latent. It ceases all its functions. The wandering mind gets rest. It is nature's way of charging the mind with fresh energy and peace by allowing it to rest in its source when it gets tired by roaming in the avenues of objects through the currents of likes and dislikes. There is Manolaya or temporary absorption of the mind in its cause during sleep.

207. It is desire or the force of Rajas that brings a man back from sleep to waking consciousness.

208. Animals also sleep. The period of sleep varies in different animals. Dogs sleep for a very short time. They experience interrupted sleep.

209. Sleep is more refreshing at night because there are no disturbing sounds. Further the mind is much fatigued after the days work.

210. Call in the midnight or at the meals time for a doctor is a call from God to do his work. If he serves the patient with Narayana Bhava without taking any fees, this is in no way inferior to Japa before the Ishta Devata with doors shut, legs crossed and eyes closed.

211. In sleep there is deep Tamas. Tamas overpowers Sattwa and Rajas. Udana Vayu draws the Jiva from the waking state and makes it rest in the Anandamaya Kosa or causal body.

212. Without sleep one cannot enjoy perfect health. Sleep refreshes and tones the nerves. Sleep is a balm that soothes the tired nerves. It energises and vivifies the body, nerves, brain and the mind.

213. Astik, Kapila Muni, Agastya Madhava and Machukunda all are good sleepers. If you remember them just before you retire to bed you will get sleep.

214. Take light food at night. Take milk and fruits. Do not take rice at night. Practise Pranayam. You can decrease the period of sleep without any harmful effect on your health.

215. Fishes do not sleep at all.

216. When a man begins to get sleep while sitting, the body falls down, because there is no co-ordination of the muscles on account of the non-functioning of the mind. The mind abandons its connection with the physical body. Hence the body falls down.

217. Old age overtakes everybody. The miseries of old age are beyond description. Even the wife, sons, daughters and daughters in-law treat an old man with contempt and do not serve him properly.

218. Your existence in this earth plane is a mere mockery. Your sensual enjoyments are the source of your pain. Your desires and ambitions which tempt and allure you in the beginning lead to your destruction only. The senses and the mind are your real enemies.

219. It is easy to theorise but not so easy to pratise in life. It is easy to talk of self-control, dispassion, renunciation, meditation and Samadhi. Certainly it is not so easy to practise these when you are in the grip of temptation. Constant Sat-Sang is necessary if you want to develop these virtues.

220. He who knows to withdraw the senses and the mind and live in the Self within is indeed happy at all times. He enjoys peace and the bliss of Brahman even in the midst of trials and adversities.

221. Do not depend upon the help of others. Rely on your own Self. Rely on God. You will attain greatness, strength and prosperity. You will become weak and poor if you depend on others.

222. You can tread the path of truth only if you have extreme patience. You can obtain ever-lasting peace and bliss through patience only. Therefore cultivate this virtue gradually.

223. In the stars and the sun, in the flower and the tree, in brooks and springs, in the sky and in the breeze, the history of creation is written by the divine hand. You can read this if you have eyes to see, if you have the intelligence to know.

224. There is no religion higher than virtue. Virtue brings peace. Virtue is greater than life and prosperity. Virtue is the gateway to bliss. Therefore be virtuous always. Let virtue be your mainstay.

225. Existence and non-existence, Pleasure and pain come by time Time creates all things and time destroys them all. Time burns all creatures and Time again extinguishes that fire. Time alone is awake when all is asleep. Time walks in everything without being retarded. Time cannot be overcome by anyone save a liberated sage or a Yogi.

DIVINE LIFE FOR CHILDREN

Swami Sivananda

Parent Worship.

Worship of parents is equal to worship of God. Goddess Parvathi mother of Ganesh and Subramanya kept a nice fruit in front of them and said, "He who goes round the world and comes first can take this fruit."

Subramanya sat on his peacock and drove fast to make a round around the world. Ganesh went round Lord Siva and Parvathi thrice and demanded the fruit. Parvathi gave the fruit and Ganesh ate it.

Subramanya came after three days going round the world and found that Ganesh had eaten the fruit. It was then Subramanya realised the glory of parent worship.

Rules of Speech.

Save your lips from slip. Watch every word when you speak. Never speak ill of anyone. Do not exaggerate. Be true and accurate in your speech. Control your speech. Talk a little. Talk measured words. Give up talkative nature.

Before speaking think carefully whether what you are going to speak is true, kind and helpful. It is not do not speak. Mind your own business. Do not interfere with the affairs of others.

If you hear a scandal about another man do not repeat it to others. Never wish to appear clever. Learn the virtue of silence. Do not give opinions if no one has asked you to give it. If you observe the above rules you will be peaceful and happy.

People will respect and admire you. You will attain success in life.

Purandar Das.

There was once a Brahmin in Purandarghad He was a very great miser Lord Krishna wanted to test his greed. He came as a beggar to the Brahmin and asked for alms. The Brahmin refused to give anything and asked him to come next day. The beggar came the next day also. The Brahmin asked him to come still another day. The beggar came daily like this for months together.

The Brahmin at last grew angry and threw a pie on the beggar's "face." The beggar left it off and went behind the Brahmin's house. He got as alms the nose-screw from the Brahmin's wife and sold it to the same Brahmin and went away.

The Brahmin looked at the ornament. He knew that it belonged to his wife. He grew angry at his wife. He called her and asked her "Where is your ornament". She said, "It is in. I will bring it." She went inside. She was very much afraid of her husband. What can she do! She filled a cup with poison and wanted to drink it. The Lord took pity on her and dropped the ornament in the cup. She was filled with joy and came running to her husband. He was wonderstruck. He became a saint and devotee from that day.

Antidotes for Indigestion.

If you have eaten many mangoes drink milk. If you have indigestion by taking excess of ghee take lemon juice; if by taking plantains, take sambhar salt.

Take some hot water if you suffer from indigestion from eating cakes. Drink butter milk if milk be the cause of your indigestion. If you get indigestion from eating jack-fruits, take plantains.

If you suffer from indigestion from eating cocoanuts take a small quantity of rice. If you have indigestion from eating Kalidal take a little quantity of sugar. If you get indigestion by drinking water take a little honey. If you suffer from indigestion by taking apricots, take water freely.

Never eat too much. Do not take anything when you are not hungry. Otherwise your stomach will be upset You will feel pain in the stomach. You will suffer from indigestion.

To be released shortly! *Book your order now.*

1. Mind its mysteries & Control Pts. 1 & 2.
2. My master
3. Yoga in Daily life.
4. What becomes of the Soul after death.

PSEUDO VEDANTIC STUDENT

Swami Sivananda

A young aspirant says, "I have taste for Vedanta only. I do not like either Bhakti or Karma Yoga. They are far inferior to Vedanta. Vedanta only elevates me. Vedanta only inspires me, and raises me to magnanimous heights of Divine splendour and glory."

This foolish Vedantic student is like the Typhoid patient with ulcers in his bowels who wants to eat, says: "I have taste for sweet-meats." What will be the result if he eats Rasa Gullas and Laddus at this stage.? The bowels will rupture and he will die of bleeding from the bowels or intestinal haemorrage.

He is also like the patient who selects himself a medicine from the almirah, Liquor Arsenicalis or Tr. Opii and says "I like this medicine only. I want to taste this now" What will happen if he tastes this medicine without consulting the Doctor ? He will die of arsenical and opium poisoning. He does not know the dose of the medicine. Instead of taking a few drops he may drink them in a large quantity and give up his vital breath at once. It is the Doctor alone who can select the right medicine for the patient.

Everybody wants to become a Commissioner or a District Collector or Governor without possessing the necessary qualifications. Can any one become a M. A. Ph. D. without undergoing the course for Matriculation, F. A. and B. A. ?

It is the Guru alone who can select the right type of Yoga for the aspirant and right kind of books for him. He knows the degree of evolution of the student and he alone can chalk out the right path for the aspirant. He will ask him to study first Atma Bodha, Tattwa Bodha, Atma-Anatma viveka. But the raw self-willed student goes to the library and at once takes up the highly advanced books, Yoga Vashista and Brahma Sutras, for his study ! He becomes a Pseudo-Vedantin or lip-vedantin within six months and enters into discussions.

A little knowledge is a dangerous thing. After studying Yoga Vashista and the Karika of Mandukya Upanishad for six months, he says, "There is no world in the three periods of time. Aham Brahma Asmi-Sivoham Siva-Kevaloham." He is puffed up with empty vanity and hollowness and walks in the streets with his head erect. He will never make any prostrations to elderly sannyasis and sadhus but chants the formula very often, "Sivoham, Sivoham."

Such aspirants are formidable asuras on this earth. They are a great burden on this earth. They pollute the atmosphere and create dissentions and quarrels everywhere, by entering into heated debates with sincere devotees and Karma Yogis. They cannot prosper in the spiritual path.

Vedanta in the hands of raw and unregenerate persons who lack in purity and devotion and who have not removed the impurity of their hearts through untiring selfless service with Atma-Bhav and Kirtan and prayer is perilous. It is like a short razor in the hands of a child Instead of expanding their hearts the Vedantic study will thicken and fatten their egoism. They fall into deep abyss of ignorance. There is no hope for them being lifted up as their heart is filled with foolish, tamasic, obstinacy, false vedantic pride and Self-superiority and false tushti (satisfaction).

Lord Hanuman is a sage. He is the wisest of the wise. He is the Lord of Vedanta and yet, how humble he is! He is ever devoted to the lotus feet of Lord Rama. His heart is ever touching Lord Rama's feet. He is ever applying the dust of Lord's feet to his head He is a real vendantin.

And yet Lord Hanuman is doing Kirtan with cymbols in his hands. He is not ashamed to dance in joy with Sri Ram's name in his lips. It is only the Pseudo-Vedantin who feels shy in doing Kirtan. He thinks it beneath his dignity to keep Kartals and cymbals in his hands. He feels that his Vedanta will evaporate by doing Kirtan and his prestige in Society as a great Vedantin will go away. Poor deluded Soul! Pitiable is their lot! May Lord give them right understanding !

May this land be free from such impotent, pseudo, lip-vedantins. May this world abound with real Vedantins like Yagnavalkya, Sankara and Dattatreya !

IN QUEST OF TRUTH

It is after a long time I take my pen to clear out my doubts by thee. Would you mind by clearing those doubts as I place them before you neither as an Aryasamajist nor as a Sanatanist.

Why should we offer 'Bhog' to the deities? Is there any meaning behind this?

There is certainly a deep meaning behind the act of offering the 'Bhog' to the deity. Its rationale is properly understood and appreciated by those who have come to know and feel the existence and operation of the finer forces that are at the basis of all physical appearances. Have you heard of the process called pasturisation or irradiation? You know what it is to sterilize. These are the process of destroying all the impurities and the harmful elements of substances and of ensuring their perfect purity. One of the significances of offering food as bhog before the divine presence acts as such a kind of spiritual sterilization. Through the play of powerful spiritual vibration invested in the deity, the food becomes perfectly purified through and through into its very essence. The food thus offered is thus rendered potent and is in addition impregnated with a higher force by spiritual irradiation. Therefore, it is that such prasad is considered very sacred and holy and so many miracles of healing etc., are attributed to it by the valid experience of those who have benefited by it tangibly.

Such consecrated food purifies the partaker and exerts an elevating influence upon his outer and inner nature. It aids his spiritual development.

Of all the religious scripts, which is authoritative before Ramayana and Mahabbharata age? Is Murti Pooja recommended in that religious book?

The Vedas are the original authoritative texts. They do make mention of and sanction Murti Pooja.

What is your idea and opinion on the following:—

(*a*) Arya Samaj, (*b*) Satyartha Prakash, (*c*) Arya Samajic ideals and (*d*) Swami Dayananda.

Variety is the law of this world play. All the various sects and schools of belief contribute to make a homogenous whole of the culture of land. Each has its own place and purpose to work out in the life of the Race and the nation.

The Arya Samaj is doing a great deal of good work and have every high and noble aims. It is effectively fulfilling certain deficiencies and shortcomings in the fabric of Hindu Society. The Samajists must learn to feel that they should supplement the efforts of and co-operate with the general mass of people. The spirit of tolerance should character its activities. Extreme views and condemnation is to be avoided. Then alone its ideals will be gloriously attained. Sri Swami Dayananda is certainly a great saint and a dynamic spiritual personality born with the consciousness of his Great Mission.

How does Murti Pooja leads to the attainment of God?

Murti pooja leads to God-realization by gradually transforming his lower Asuric nature into divine nature. It is a scientific process to those who understand the spiritual laws, of which the psychological assertion "As you think so you become", is but a faint reflection. The worshipper gradually draws unto himself all the Divine attributes inherent in the object of his worship and ultimately realises his identity with the Supreme spirit indwelling the visible form.

What do you mean by the attainment or realization of God?

Attainment of God means the realization of the consciousness of your true imperishable immortal nature. You realize your Oneness with the eternal, infinite Supreme Spirit and thus go beyond all suffering sorrow, fear, death etc. It bestows Eternal existence, Absolute knowledge and perennial bliss.

WANTED

GIFTS OF TYPEWRITERS

To cope up with the increased work at Head Office—Rikhikesh.

IMPOTENCY OF REASON

Swami Sivananda

What one man establishes through reason can be refuted by another, more intelligent and ingenious than he. Even a sage like Kapila is refuted by other sages like Kanada. The conclusions of reasoning can never be uniform. Hence reason has no sure basis. It cannot upset the conclusions of Vedanta which are based on the Srutis which are infallible and authoritative.

What one logician endeavours to establish as perfect knowledge is demolished by another, who in his turn is treated alike by a third How, therefore, can knowledge which is founded on reasoning and whose object is not something permanently uniform, be perfect knowledge.

Perfect knowledge has the characteristic mark of uniformity, because it depends on accomplished actually existing things. Whatever thing is permanently of one and the same nature is acknowledged to be a true or real thing. Knowledge about Soul is called perfect or true knowledge.

In the case of perfect knowledge a mutual conflict of men's opinions is not possible. But those cognitions or knowledge founded on reasoning do conflict is generally known. How, therefore, can knowledge which is founded on reasoning, and whose object is not something permanently uniform, be perfect knowledge ?

Reasoning which goes against the Srutis or Scripture is no proof of knowledge.

Logic has no fixity or finality. Owing to the differences of the brains of men, their reasoning powers are also different. The deductions of one reasoner are overthrown by another. We see arguments which some clever men had cogitated with great pains are shown by people still more ingenious to be fallacious and how the arguments of the latter again are refuted in their turn by other men. Hence it is impossible to accept mere reasoning as having a sure foundation on account of the diversity of men's opinions.

Even if there is to be any finality of reasoning, it will not bring about any finality of doctrine in regard to the Soul because the Soul cannot be experienced by the senses and neither analogy nor syllogism can apply to it.

In matters transcendental such as the existence of God or Brahman, of after-life, of final release, etc., the pronouncements of human intellect can never be perfectly free from doubt because these are matters not within the scope of intellect. They are beyond its scope. Brahman is inconceivable and consequently unarguable. The Kathopanished declares "This knowledge is not to be obtained by argument, but it is easy to understand, it O Nachiketas; when taught by a teacher who beholds no difference." (1-2-9). The Smriti also says "O Rishis, the sages with their body, senses and mind tranquil realise that Truth, but when it is overwhelmed with dry reasoning, it vanishes."

The intellect is finite and frail. It is conditioned in time, space and causation. It cannot know things which are transcendental. Intellect cannot work when there is delerium, fear. It cannot function when one is under intoxication, when one cannot get his food for two days, when he gets pain or when he is suffering from a disease. It loses its strength, vitality, and vigour, in old age. Why then do you speak much of this meagre intellect ? Never ask for why ? for higher things. "Why bael is offered for Lord Siva ?" "Why Tulsi is offered to Lord Hari ?" "Why there is evil in this world ?", etc. Keep quiet. Get intuition or knowledge of Self. Only then you will know everything.

From Page 168.

has conducted two Sadhana Weeks carries on regular daily kirtan, Bhajan and discourses and pays visits to hospitals thrice, distributing sweets and fruits to the poor patients

Park Town (Madras) : A new branch was opened in this locality by Sri C. Alavandariah (Srotrimdar) and will conduct special prayer meetings on Sundays and generally co-operate with the other branches in the city.

Foreign : With the establishment of peace conditions in Europe, the foreign devotees are now in contact with Sri Swamiji once again. Sri Boris Sacharow is shortly to start a branch of the Divine Life Society at Paris where he will personally carry on its activities. Mr. Hoedholt of Copenhagen (Denmark) has started widespread work in popularising Yogic culture. We are glad to say that Sri Harry Dickman and Louis Brinkfort will re-commence the Society's work at the earliest opportunity.

Acknowledgments : We acknowledge with thanks the receipt of various kinds of spiritual literature (leaflets and pamphlets) from the following: Sri S. Kalyanasundaram Pillai, Tiruchendur (S. I.)... Sri K. A. Tawker Madras ... S. V Venkateswaran, Delhi ... S B Singh, Madras ... Manoharlal Vig, Kapurthala ... C. Alavandariah, Madras .. M. R. Mahalinga Iyer, Bombay ... P. Jeevan Rao, Madras ... K M. Gnanasundaram, Pollachi. Also we beg to acknowledge one bundle of free literasure from Mr. Henry Thomas Hamblin (England).

NEWS AND NOTES

Easter Sadhana

The Easter Sadhana, this year has been one of the most inspiring and successful gatherings. Eager devotees assembled from all distant provinces of the land. Though somewhat late now, a brief account of the function is given here as a record.

The entire week was fully packed up by a programme of Sadhana. The enthusiasm of the new members who were attending the Sadhana for the first time gave an added liveliness to all the items. The opening worship at Sri Viswanatha Mandir infused every one with the holy bhav so very conducive to spiritual sadhana. The common prayer, dedication and Japa of the first morning was carried on in an atmosphere of elevating solemnity and an instructive discourse was given on the true import of Meditation and the necessity of acquiring the indispensible prerequisites if Dhyana is to be successful. The class concluded, the entire gathering started for Prabhat Pheri returning at dawn in time for morning worship at the Temple. The Swadhyaya of Gita and Vishnusahasranama formed a daily item in the mornings the noon class invariably commenced with Likhit Japa (Mantra writing).

Training in Yoga Asans and Pranayama and performance of collective Surya Namaskar with Aditya-Haridaya-Pat was conducted on Saturday, 20th and Sunday 21st April. On the forenoon of Saturday a brief sitting of the Summer Session of the All World Religious Federation was held and the Tenth Annual Meeting of the Divine Life Society was conducted at 4 p. m. that afternoon. The annual Report of the year ending 1945 was read out giving a short account of the progress of the Society during the past years and the activities of the current year. Mention was made of the opening of some of the new sections at the Headquarters and the investment made upon the Society's Garden Land (Sri Viswanath Bagh) at Rikhikesh. The considerable improvement and expansion of both the Sivananda Primary School and the Charitable dispensary was appreciated by the members present. The Report concluded with an earnest call to all members and well-wishers of the Society's lofty work, to do all they could for the establishment of the work upon a sound basis, and expression of grateful thanks for all help and goodwill extended by the public up-to-date.

A practical Karma Yoga Class was a unique feature of the following day, when great and small, old and young, learned and unlettered, all alike joined together giving up all feelings of difference and distinction. They formed a common labour corp, so to say, and devoted a vigorous hour and a half in the bright morning sun clearing up the Ganges bank and doing odd bits of work everywhere before the Ashram premises. A few shots of movie film were also taken when the work was in full swing, with Sri Swamiji also taking active part in the labour.

The final day witnessed the Havan for world welfare, a feature never missed in any special celebration of Ananda Kutir. That evening beatiful illumination of the Viswanath Mandir gladdened the hearts of all devotees and all hands joined together with joy in lighting the innumerable little lamps all over and round about the Mandir.

The Boat-kirtan that was to take place in the evening was cancelled due to unsuitable weather and the night was devoted to Divya Nama Sankirtan by S. V. Venkateswaraji and party of Delhi.

During the celebration, the Maharanee of Sitamau, a great Kirtan Premi and devotee of Lord Krishna visited the Ashram and expressed a desire to taste the bliss of Sankirtan. Then followed such a thrilling hour of Sankirtan as can rarely be enjoyed anywhere. Sri Swamiji was seen to be beaming with a rare radiance and overwhelmed the gathering by beautiful two-party and three-party Kirtans

A note worthy point of this Easter Sadhana was the genuine interest and enthusiasm evinced by the ladies' section. Several lady-delegates attended the Sadhana for the first time and during the programme held at the Viswanath Bagh, all of them delivered lectures and discourses covering a wide range of subjects. A Telugu devotee discoursed learnedly upon religion and Dharma. Sri Hemlataji of Bombay gave her experience as an aspirant Sri Sushilaji Mangaldas, of Bombay also spoke very interestingly upon the role of women in the progress of the coming generation. Sri Swamiji gave there a good idea of the kind of training to be imparted to children by making the little ones of the Primary school to deliver little lectures, do Kirtan, recite scriptures. The children surprised the audience with their all-round talent and with their talk on Bhakti, Vairagya, service, etc. All the members without exception profited greatly through this Sadhana and every one was enthused with the idea of arranging similar functions in their respective places. All hail to the Lord who out of His abounding Love for humanity inspires one to inspire many, and the many to inspire all mankind!

Ashram Notes.—The days of sacred festival and solemn worship have commenced since the advent of spring. Sri Hanuman Jayanti was celebrated with great eclat and enthusiasm. The fifth of May was the Birthday of the great Adwaita Acharya, Sri Sankara. The Jayanti was most befittingly conducted with Puja offered to the great Jagat Guru with Sankara Ashtottara-Shata-Archana Stotras, Arati, etc His life was read out and instructive discourses were given on his personality and the true import of his lofty teaching. Special worship with offerings of flowers and light were performed on the two occasions of Ganga Saptami (7th May) and Ganga Dussera (9th June)

To commemorate the great day of the Lord's Narasimha Avatar, the Narasimha Jayanti worship was conducted on a grand scale. The Narsimha Avatara Portion of the Srimad Bhagavatam was read with great devotion, and kirtan of the Lord's Names was sung in chorus. Pooja with Alankar, Archana, Dhoop, Bhog, and Arati concluded with Pushpanjali offered to the Lord by all present.

On the 14th June, the Lunar-eclipse day all the ashramites observed partial fast and spent the night in continuous Japa on the Ganges Bank.

Health and Long Life.

Sahasranama Archana at the Mandir and poor-feeding at noon were conducted for the health and long life of Sri B. K. Khatri of Ahmedabad. A special Japa of 1,02,000 Mrityunjaya Mantra was arranged with Mrityujaya Mantra Havan in the end on behalf of Sri Desraj and Kailasavati of Raisingnagar (Bikaner). Poor feeding was also arranged at noon after the Havan. A similar sort of Japa with Havan and feeding was conducted in a smaller scale on behalf of Sri Gangasaran Avasthiji of Agra. Ninety-nine Rudris for nine days (11 each day) were chanted with Abhishek to Lord Viswanath with special Bhog on the nineth day, on behalf of Sri Bithaldas Binnani of Bombay. Another

similar Japa of Siva Panchakshari Mantra was conducted for one full month on behalf of Sri Kailasavati Devi of Lahore Special Pooja and Abhishek was performed at the Mandir in the end and Bhog offered to the Lord. A special Mrityunjaya Rudra Abhishek with special Bhog was arranged on the occasion of the birthday of Sri S. V. Iyer of Madras. Feeding was conducted in the noon. At the request of several devotees special Archanas and Abhisheks were conducted for their health, long life, peace and prosperity. Special prayers were conducted by Sri Swamiji Maharaj for the peace of the departed souls.

Visitors and Sadhaks. This being the season of pilgrimage and summer vacation there has been a constant stream of visitors to the Sivanandasham Several of them stayed at the Ashram for various periods of time carrying on their sadhan and anushtan. Sri Choudhry ji, Civil Surgeon of Pratabghar spent a quiet month and a half in retreat and silent sadhan He is a model of an unostentatious, sincere and simple devotee. Sri Umakant Shuklaji of Chapra was another visiting sadhak that enjoyed the calmness and the spiritual atmosphere of the ashram for a few days. Sri S. V. Iyer, advocate of Madras and Dr. Mangalam M. B B. S. (J.P.) were at the ashram during the Easter Sadhana and spent the rest of their vacation here, doing the Kedar-Badri yatra in May. Sri S V. Iyer did considerable spiritual propaganda work while on pilgrimage lecturing at Srinagar and Badri. Sri Swamiji's message to the pilgrims was conveyed by him to Badri. Dr. Mangalam rendered valuable service in the shape of free medical aid to people all along the route. The doctor's presence at the ashram has been of immense help to the workers incharge of the Sivananda Free dispensary who availed themselves of the valuable advice and guidance gladly and willingly given by Dr. Mangalam in the treatment of numerous cases. The heavy attendance of the season shows that as between the dates 15-5-46 to 5-7-46 approximately 900, (nine hundred) cases have been treated. Some useful medicines were presented by Dr. Mangalam to the dispensary. Sri R. D. Balvally of the Central Supplies, Delhi spent a week at the ashram on his way to Badri Nath Among other visitors we were extremely happy to entertain Sri B. B Desaiji the enthusiastic representative of our branch at Bahrein (Persian Gulf), Sri C. Alavandariah, earnest selfless worker and organiser of the new Park Town branch (Madras) of the Divine Life Society. Sri Harish Chander, artist and musician of Bareilly gave for a full week a rare treat with his sweet kirtans and bhajans during the usual evening satsung by the Ganges side. Sri Nakuleshwarar of Ceylon, Sri Ayodhya Prasad Sood of Hoshirpur, Sri Badh Rajji of Rawalpindi, the Rani of Ishanagar and party, and Sri B. B. Bhattji of Santa Cruz (Bombay) several young Brahmacharins of the Dehra Dun Ashram of Mayee Ananda Mayee as well as the Brahmcharins of Swami Sukadevanandji's ashram (Sahranpur) all visited the Ashram and evinced keen interest and appreciation in Sri Swamiji's work carried on at the Society's head-quarters. Mention must be made of the interesting talk given by Prof. Brij Nathji M. Sc. on 'Philosophical side of the Theory of Relativity' and the talk on Bhakthi Yoga by Sri Nirmala jee B. A. Prof- Madhav of Arrah gave a very beautiful discourse on the true import and philosophy of Gopis love for Lord Krishna. Prof. S. N. Ramamurthy of Tanjore gave a very interesting Musical performance during satsung on June 20th. He sang beautiful devotional songs with bhav and himself played upon the mirdangam simultaneously. This seems a unique art and the difficult performance was much appreciated by the hearers.

Touring Propaganda. Swami Vishweshwarji the Yogic instructor who is on propaganda work in the Punjab has started a Yogic training centre at Amritsar and has done a great deal of work in stirring up the interest and enthusiasm of the students of Khalsa College and other local educational institutions. Yet another young worker, Sri Ramchanderji (who has been in South India co-opertaing with Sri Swami Adhwayanandji Mahraj, the organiser of the Sivananda Sadhana Nilayam at Musuri) was here during Easter Sadhana. He returned to south again after a yatra in the Himalayas and has reached Sri Swami Adhwaya nandji's temporary head-quarters at Velur (Selam) after visiting Alandi, Pandharpur, Shirdhi etc., enroute Sri S. Sivam an ardent devotee just back from the Far East was here for a brief stay and left with the intension of spreading the ideals of the D. L. Society in the rural area.

BRANCH NEWS :

George Town (Madras) : Report of its fine work in the form of mantra-writing propaganda among all, including ladies and children is a welcome news from this branch, conducted by Sri T. A. Rama Raoji. Prizes were distributed to more than 50 school children for Likhit Japa. Interesting discourse on spiritual subjects forms a good item of its activities. This is elevating Sravana for all aspirants. A question and answer class was held when Prof. Sri K. P. Gopal M. A., cleared doubts on questions regarding Idol Worship, Shraddhas, Yajna. The library attached to this branch is proving of great value to the general public.

Sukkur. The sincere labours of Sri Fatehchand Gangaramji and other devotees is going a long way in the progress of this branch. Regular kirtan and Katha classes are held every night On every Sunday a Prabhat Pheri and Nagar Kirtan is conducted commencing at 5 P. M. Nagar Kirtan also is done upon all auspicious occasions. The members pay monthly visits to the neighbouring villages, perform Kathas, Kirtans and carry on spiritual propaganda. Visits are paid periodically to hospitals to serve and cheer up the sick. The branch conducts a library and also circulates free literature, and arranges kirtans in private houses and Mohallas. A night school is run for educating labourers. Visiting Mahatmas are invited to give the benefit of their Upadesh. This branch deserves congratulation for the ideal lines upon which its activities are conducted.

Salem : (a new branch) : We are glad to receive report of the opening of a new Branch at Sivanand Kutir Sivaswamipuram Extension, Salem, under the presidentship of Rao Saheb N. G. Venkatesa Iyer, with Sri K, Venkatasubba Iyer as Vice President and S. M. Desikan secretary. The formal opening ceremony took place upon Tamil New Year's Day. The function was preceded by Akhanda Kirtan and an auspicious Havan. The branch was then declared open. It is carrying on a regular programme of Kirtan, Meditation, and prayer classes. The Rama Navami Utsava and Anjaneya Jayanti too were celebrated. This is recently affiliated branch.

Jamshedpur: The fifth annual General Body Meeting of this branch was held when the minutes of the previous meeting was read out. The report of the working of the year and accounts were adopted and carried; unanimously. The entire proceeding began with Mahamantra Kirtan and concluded with chanting of Govinda Nama.

St. Thomas Mount (Madras) : Thanks to the earnestness and enthusiasm of Sri S. B. Singh, Sri K. Mahalingam and others. This recent branch is doing very useful work. Within six months of its inception it

Continued on page 166

Gramophone Records!

Inspiring Kirtans ! **Spiritual Songs !**

The Season of sacred festivals and worship is upon us now. Gladden the auspicious occasions with sweet chants of the Divine Name. Get a set now. Here them on sacred Krishna Janmashtami Day, Ganesh Chaturthi Day and the 10 holy days of Durga Pooja and on bright Deepavali.

Maha-mantra Kirtan !	**Rama-Dhuni !**	**Narayan Bhajan !**
Siva Nama Kirtan !	**Omkar Dhwani !**	**Govinda Kirtan !**

SPIRITUAL CALENDAR.

July	26th A. K. Ganga Pooja Pradosh.	August	13th Gayatri Japa Day.
„	28th New Moon.	„	20th Sri Krishna Janmashtami.
August	8th Ekadasi.	„	23rd Ekadashi.
„	10th Pradosh.	„	24th Pradosh.
„	12th Full Moon, Upakarma day & Raksha-bandhan.	„	26th Amavasya or New Moon.
		„	Sri Ganesh Chathurthi.

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If you wish to give a present let it be one of abiding value. Here is a choice selection of books that the recipient will be happy to possess.

* **Lord Siva and His Worship.**
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OM

SRI KRISHNA JANMASHTAMI

(A MESSAGE)

A great day in the history of this blessed land, nay, in the history of Mankind itself, is the sacred Janmashtami Day. The occasion of the Supreme Lord's birth reveals certain deep spiritual truths to be remembered by all seekers.

In the lives of Vasudeva and Devaki we find represented all the strife and struggle of the earnest seeker after Truth, if the Spirit Divine is to take birth in his heart. The godly Vasudeva embodies in Himself the qualities of heroic endurance, Himalayan patience and astounding forbearance in the face of the most fearful persecution. These attributes form the indispensable qualifications of the true sadhak who desires to attain success on the 'razor path'. Grow into the very spiritual likeliness of Vasudeva. Then only the Ananda Kanda-Jnana Swaroopa-Bala Mukunda will take birth and appear in the inner-most cells of your being. Then truly will Krishna be born. That is Janmashtami!

The Divine drama of the Lord's birth has this great heartening message of Hope and Courage, namely, it shows how in the deepest depths of darkness, in the very midnight of misery and misfortune, the wonderous Divine Light, the personification of Paranjyoti blazed forth in splendour. Darkness was transformed into resplendent Light. Thus is Krishna born!

Vasudeva is the very ideal of spiritual 'Dhrithi'. Develop such courage and patience. Be firm in faith. Do not murmur, fret and fume when difficulties assail you. Pray and wait. Then you will understand God's mysterious ways. All troubles will be found to be really blessings in disguise. In the dreariest spell of wearisome captivity, weighed down with heavy chains, freedom's gates barred and bolted and closely guarded by the asuric watch-dogs of the wicked Kamsa, Vasudeva was blessed with Freedom and Bliss. The Almighty rewards the faithful and the brave.

Lord Krishna fully gave Himself up in the Gita. It is His call to do action in the spirit of Worship. May Krishna Janan mean to you the birth of His rare Bhav! May you attain Him through this Yoga of SERVICE done as WORSHIP!

OM NAMO BHAGAVATE VASUDEVAYA!

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To Society's branches and other bona-fide institutions ordering dozen or more copies at a time the dispatch will be sent post-free). This concession will hold good till the 20th of August 1946.

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